THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 5 JUNE-JULY, 1961 NO. 4

HARRY J. MACDONALD, 32°, K.C.C.H.
Newly Elected Wise Master, New Bern Chapter of Rose Croix No. 5

●

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, June 12, 1961

—REFRESHMENTS—

THE BAGPIPE

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

C. A. SEIFERT ..... *Editor*
FLORIE G. DILL ..... *Ass't. Editor*
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New Bern, N. C., June-July, 1961
Volume 6 Number 4

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

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Senior Warden	Paul V. Vogan
Junior Warden	Harry J. MacDonald
Orator	T. C. Fitzgerald
Prelate	Howard B. Constant
Almoner	W. C. Chadwick
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Expert	Edward C. Howard
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Captain of the Host	Harvey Daniels
Tiler Emeritus	W. B. Hanff
Tiler	J. C. Barker
Trustee	Harry Lipman

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Tiler Emeritus	W. B. Hanff
Tiler	J. C. Barker
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HISTORY OF FREEMASONRY IN NEW BERN

(For the necessary research in connection with this subject we are indebted to Miss Gertrude Carraway of New Bern, local historian, and Past National President General of the Daughters of the American Revolution.)

(Continued)

FEDERAL APPROPRIATION

Soon after reorganization of St. John's Lodge following the close of the War Between the States, plans were likely set in motion to try to recover damages from the Federal government for use of the Masonic Temple here during the war period.

A committee for the purpose was continued in June, 1886, with instructions to act with John D. Whitford in presenting a claim against the United States government for occupation and damage to the lodge room during the war.

Another committee was appointed in March, 1899, consisting of Owen H. Guion, T. A. Green and W. W. Clark, to seek damages for use and abuse of the Masonic property during and after the war days.

As early as February 24, 1892, Senator Z. B. Vance introduced in the United States Senate at the first session of the 52nd Congress a bill to pay $13,000.00 to the lodge for use of its local building by Union troops. This bill which was read twice and referred then to the Committee on Claims, follows:

"A bill for the relief of Saint John's Lodge, Ancient Free and Accepted Masons, number three, of New Bern, N. C.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

"That there be paid by the Secretary of the Treasury to Saint John's Lodge, numbered three, Ancient Free and Accepted Masons, of New Bern, N. C., the sum of $13,000. out of any money in the Treasury not otherwise appropriated, in full satisfaction for the use and occupation of their Masonic Lodge by the United States troops for hospital purposes from March thirteenth, eighteen hundred and sixty-two, to May eighteen, eighteen hundred and sixty-five, and for damages to said building and furniture."

Much time was required, however, for passage of legislation for the benefit of the lodge. The members early went on record in thanks to Colonel Whitford for his "kind efforts" on behalf of the organization in presenting the claims to government officials.

In February, 1900, the lodge passed a resolution in appreciation of the "most painstaking and untiring manner" in which Congressman Charles R. Thomas was said to be "zealously and earnestly pressing the claims of this lodge against the government for the use and occupation of the property of this lodge during the late 'Civil War'."

When Mr. Bradham became Worshipful Master in 1900, he continued to work for the legislation, as did the other officers: Messrs. Marks and Redmond, Wardens: T. A. Green, Treasurer; E. W. Rosenthal, Secretary, J. C. Green and George Howard, Deacons; T. A. Henry, Marshal; F. M. Hahn, and C. E. Foy, Stewards; and W. S. Gaskins, Tiler.

One of the main things also sponsored by Mr. Bradham was an official program for the "Opera House." which through its advertisements netted a neat profit for the lodge.

Charles C. Clark, Sr., Past Grand Master, in that year presented the lodge with three silver Master's jewels, once the property of the late Past Grand Master A. T. Jerkins; and Past Master F. C. Roberts gave an ivory miniature

(Continued on Page 16)

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

Boys, you've got your Secretary really confused. At our regular meeting last night, Monday, May 8th, 1961, only 21 members were present and to me that just doesn't add up. Our monthly meetings are really interesting and we must have them to attend to and transact such business as comes before us.

We provide refreshments after each meeting in our large dining room and the meeting and social hour which follows are something to cable your folks about. These refreshments are prepared by our good Brother, Luby Hardison, and the country ham and sausage he provides as well as other tasty items are more than worth your attendance. Years ago we started our Easter breakfasts. At first our attendance was very limited but now we average over 350 members in attendance. I hope our monthly business meetings will grow equally as large. I know you'll enjoy yourself immensely, so make up your mind to be present at the meeting on the night of June 12th, 1961—eight o'clock. Do yourself a real fovor by being here!

Sincerely and fraternally yours,

Clarence Seifert

Secretary

Bagpipe Skirls

Dear Brethren,

Vacation time is here once more! That means hot weather, and that means the electric bill goes up from the air conditioner. It also means that many of you will be turning your eyes in the direction of the seashore or the mountains. We're lucky to be able to do either in this good old North State of ours. The sentence can be repeated with an entirely different meaning. That is, we're lucky if we can do either. But, whichever way your travels carry you, you might keep this in mind:

SING WHILE YOU DRIVE

At 45 miles per hour, sing—"Highways are Happy Ways"

At 55 miles per hour, sing—"I'm But A Stranger Here, Heaven is My Home"

At 65 miles, sing—"Nearer My God, To Thee"

At 75 miles, sing—"When the Roll is Called Up Yonder I'll Be There"

At 85 miles, sing—"Lord, I'm Coming Home"

The reason a tooth cavity feels so large to the tongue is because of the tongues natural tendency to exaggerate.

Nothing cooks your goose quicker than a boiling temper.

A Composition

A six-year-old girl submitted the following composition on "people" to her teacher:

"People are composed of girls and boys, also men and women. Boys are no good at all until they grow up and get married. Men who don't get married are no good either. Boys are an awful bother. They want everything they see except soap. My ma is a woman, and my pa is a man. A woman is a grown up girl with children. My pa is such a nice man that I think he must have been a girl when he was a boy."

Then there was the fellow who was so conceited that he joined the Navy so the world could see him.

Shall we make a new rule of life: always to be a little kinder than necessary.

Life is full of shadows but the sunshine makes them all.

Where there is a human being there is an opportunity for happiness.

The stranger was greeted by the farmer. The visitor produced his card and remarked: "I am a government inspector and am entitled to inspect your farm."

A little later the farmer heard screams from his alfalfa patch, where the inspector was being chased by a bull. Leaning over the gate as the inspector drew near, with the bull close on his trail, the farmer cried, "Show him your card, Mister, show him your card."

Advice is something the wise don't need and the fools won't take.

There's no sense in advertising your troubles. There's no market for them.

One reason why we're not likely to have a woman president of the U.S.—protocol demands the entire Inaugural party to wear the same kind of hat as that of the President.

If you have something to do that is worthwhile doing, don't talk about it, but do it. After you have done it, your friends and enemies will talk about it.

"I can't make out our new neighbors," Mrs. Green told her husband. "They have no car, no TV, and she has no furs or jewelry."

"Perhaps," her husband observed, "the poor people have nothing but money."

Finally, my friends, have a happy summer. But, no matter what your lot in life may be, build something on it.

For yesterday is but a dream,
And tomorrow is only a vision;
But today, well lived,
Makes every yesterday
A dream of happiness
And every tomorrow a vision of hope.

Paul Stevens
Your piper,

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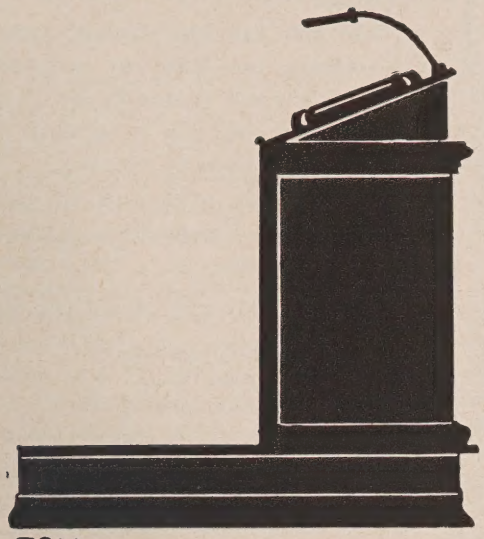

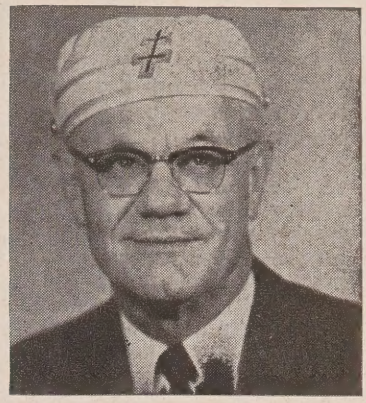

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

For this issue of the BAGPIPE, your Class Lecturer has a couple of thoughts that have recently come to his attention and which he would like to pass on to you. It is his belief that there is something in each of them that will appeal to you.

"On the twelfth of April, 1901, an impressive scene occurred in King Solomon's Lodge at Somerville, Massachusetts. William James Cogswille, the Worshipful Master, raised his son to the Third Degree. After the charge had been given, the father stepped forward and with thrilling effect addressed his son as follows: "My son, you do not now realize what has been done for you. In your afterlife, as you more and more experience the softening influence of this order, you will undergo a mental growth you never thought possible.

"Tonight you become a member of an Order of Friends and brothers that has formed the basis of the greatest advancement accomplished by the human family.

'You are now a member of the most noble order that has ever existed among men. From its inception, the wisest, the noblest, bravest, and best of the race have been its members; and their wisdom, and the heroism and purity of their lives have not only served to retain the order in its ancient purity, but have shed about it a flood of light and glory that has illuminated the world.

'Swear, my son, to be true and faithful to the teachings of this order, and let no hasty word, or thoughtless act, bring a blot upon this noble institution, or cast a cloud over the memory of the great men who have in all the glorious past stood where you now stand.

'Let your conduct in your afterlife correspond with the principles of Masonry, and my remaining years will pass away with pleasure and satisfaction.

'Ever remember that Masonry is a shield and not a sword. That within its sheltering tenets, if your life is pure and just, you may ever find protection from the evil intentions of your enemies; but that Masonry does not foster or protect the wrongdoer, that it cannot be made a sword by which unjust warfare can be waged against your fellowman, or your country.

'All of its principles, all of its teachings, all its mysteries tend to the elevation and purification of man. I need but to remind you of the awful moment when you realized you were being made a Master Mason, how you shuddered at the possibility of crime, and with what love and admiration your heart turned toward every virtue.

'You are not an orphan in Masonry; you are a legitimate heir to all its rights, benefits, and privileges; you are the son of a Mason who reverses its teachings and stands uncovered in the presence of its sublime mysteries.

'You are no longer my son only, but you are my brother also, and, when my life shall draw to a close, I hope to walk down into the dark shadows of death steadied by the arm of my son and my brother, and with a firm hope in that immortality of my soul, and a confidence in the all-saving power of the lion of the Tribe of Judah, so beautifully taught in the instructions you have received tonight, may I fearlessly push off my little barque and reach that beautiful and blissful shore where the wicked cease from troubling and weary are at rest, cheered by the happy reflection that my son has proved himself worthy of the great honor that

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tonight has been conferred upon him.'" —The New South Wales Freemason.

Reflective Thought

The question has often been asked, "What is this something called Masonry? What lure leads men to it? What causes men to love Masonry, what mysterious spell holds them to it through long years? What is that mystical and mighty tie, so unique and precious in nature, so unlike any other, which holds all of us, but which none of us can analyse? What strand is it that tugs at our hearts, when so many threads are broken by the rough warp of the world?"

"Ask what it is in the wild that calls to the little wild things? What secret, sacred things do the mountains whisper to the hillman, so silently, yet so surely, that they can be heard above the din and the clatter of the world? What mystery does the sea tell to the sailor, the desert to the Arab, the artic ice to the explorer, the stars to the astronomer?" When these questions are answered, perhaps we will be able to define the magic of Masonry.

We sit together in lodge, each knowing exactly what will come next; we meet upon the level and part upon the square—old, simple, lovable symbols —and somehow none knows how a tie is woven, light as air, yet stronger than steel. It is very strange, very wonderful—none knows what it is, or how, or why.

The vote was anything but close—50 to 5,000 to be exact. The defeated sheriff walked up the street the next day with two guns hanging from his belt.

"You weren't elected sheriff. You can't carry guns like that," said one of the citizens.

"Listen," said the defeated man, "anyone with as few friends as I have needs to carry a gun."

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Greensboro, N. C., April 18, 1961

Mr. Charles A. Seifert, Secretary
New Bern Lodge of Perfection No. 6
Box 1030
New Bern, North Carolina

Dear Brother Seifert:

We are in receipt of your check in the amount of $20.46 which is a donation from the Brown James Class, Spring Reunion — New Bern Scottish Rite Bodies. Please do us a favor by expressing our sincere thanks to all who may have shared in this gift. We are truly grateful for each expression of love shown our family of seventy-five and you can be assured they will be benefited by this gift.

With every good wish, I am

Sincerely yours,

Rev. Troy G. Robbins, Supt.
Masonic & Eastern Star Home

Oxford, N. C., April 19, 1961

Mr. Charles A. Seifert, Sec.
Brown-James Class Spring Reunion
New Bern Scottish Rite Bodies
Box 1030
New Bern, N. C.

Dear Brother Seifert:

We are very happy to receive voluntary gift from the Brown-James Class of $20.46. Their generosity to us is an expression of love for our boys and girls and will afford us the opportunity of providing a wholesome training program for their development into productive citizens.

The gift will also greatly assist us in erasing the debt we incurred in erecting our new Dining Room—Kitchin and thereby meeting a building crisis in a most wholesome manner.

We cordially invite you to visit us and share the happiness in the lives of our large family.

Sincerely and fraternally yours,

Oxford Orphanage
A. D. Leon Gray
Superintendent

An Indian up in the northern part of the state returned for the third time to buy a half dozen bottles of cough syrup:

Druggist: Someone sick at your house?

Indian: No sick.

Druggist: Then what on earth are you buying all of this cough syrup for?

Indian: Me likeum on pancakes.

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The Grand Master's Corner

By James W. Brewer, 33°
Grand Master of the Grand Lodge
of N. C., A.F. & A.M.

To my Scottish Rite Brethren throughout eastern North Carolina and particularly to those of the 5th and 7th Masonic Districts, I will ever be grateful for all the favors shown me in New Bern during Grand Lodge, April 18th and 19th.

To the General Chairman, Dr. William I. Gause, and his various co-chairmen, and to all the lodges of the 7th District, I congratulate you on the way and manner in which you received and entertained the Masons of North Carolina in the Beautiful city of New Bern during this Grand Lodge.

I will attempt to name some of my close friends of the 7th Masonic District and thank them for the part they took in this Installation. M.W. Robert Lee Pugh, A.A. Kafer, Jr., Charlie Midyette, William C. Moore, William Adams, Bro. Snornieks, Ed P. Blair, Ben Gillikin. C. A. Seifert, Nelson Banks, Mrs. Goulding, the worshipful masters and Brethren of the Lodges of this District, and all the wonderful committees that made this a most memorable event.

I also express my sincere appreciation to M.W William J. Bundy of the 5th Masonic District and the Past Masters of my Lodges in Greenville for the parts they performed in this service.

I feel particularly grateful to Brother Richard H. Lucas for the beautiful prayer offered during this Installation.

This occasion will always be one of the highlights of my life.

Brethren, as Masonry has been an inspiration to my life, I hope that each individual will only avail himself of it, to receive the rewards that this Great Fraternity offers. At this time in history, when the feeling of security means so much to all of us and our families, may the Masons endeavor to hold high the principals laid down in our Masonic teachings.

Let us ever be mindful that more things are accomplished by prayer than man ever dreamed of and that we should never lose sight of the Grand Artificer of the Universe to whom we should always turn.

WHAT HAS FREEMASONRY TO DO WITH RELIGION

All Masons are, or have been, deeply religious men at heart. But Freemasonry is definitely not a religion. Perhaps no single attribute of Freemasonry is more commonly misunderstood, not only among Masons themselves, than the true relation between Freemasonry and the great historical religions.

The religious requirements for membership in the Craft are simple and non-secret. We believe in One True and Living God. We believe in the Fatherhood of that God, in the Brotherhood of all human beings, and in the high probability of a life hereafter wherein true justice prevails.

Further than this we question not at all as Masons.

The difference between the various religious, and the differences between sects of the same religion are among the very few subjects which cannot legally be discussed within a Lodge.

Since Freemasonry is concerned only with these fundamentals of religion, it cannot and does not intend to take the place of religion. The Lodge must never be taken as a substitute for the church, the synagogue or the mosque.

As an institution, the Freemasonry's chief religious interest lies in seeing that these other institutions remain in being and remain available to every person in every land who wishes to use them for worship.

Many of us Masons are notoriously careless about attending our regular places of religious worship, and about taking an active part in such services. At times, all of us are more careless than we should be.

As Masons, we look with favor upon and extend our protection to any organization which is earnestly trying to bring all men closer to God and closer to each other.

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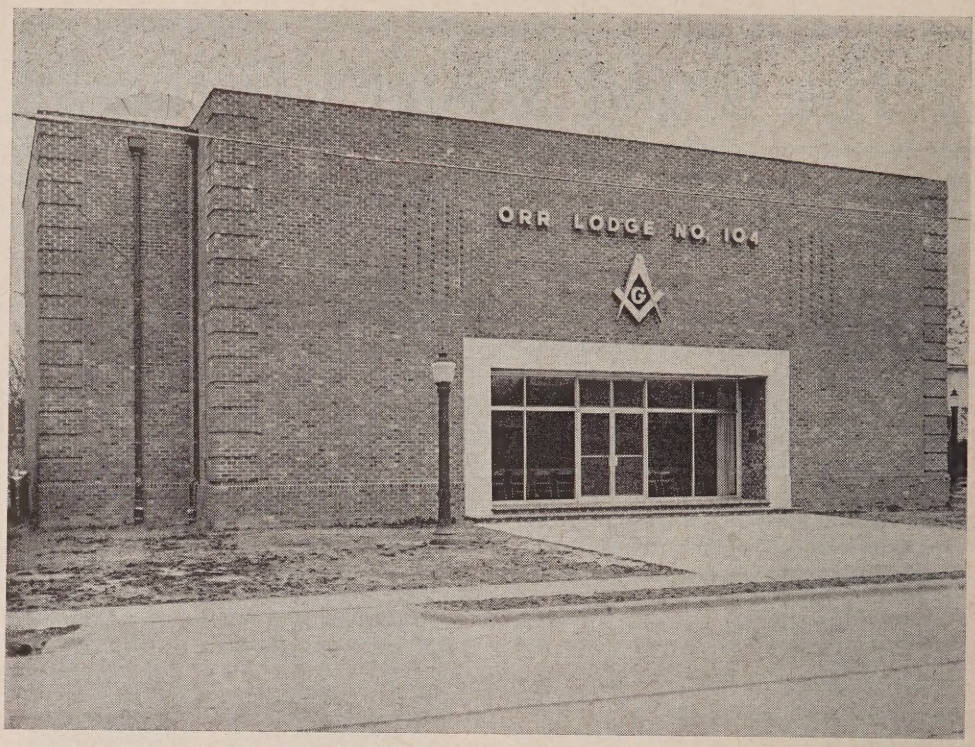
SHORT HISTORY OF ORR LODGE NO. 104 A.F. & A.M.
Washington, North Carolina

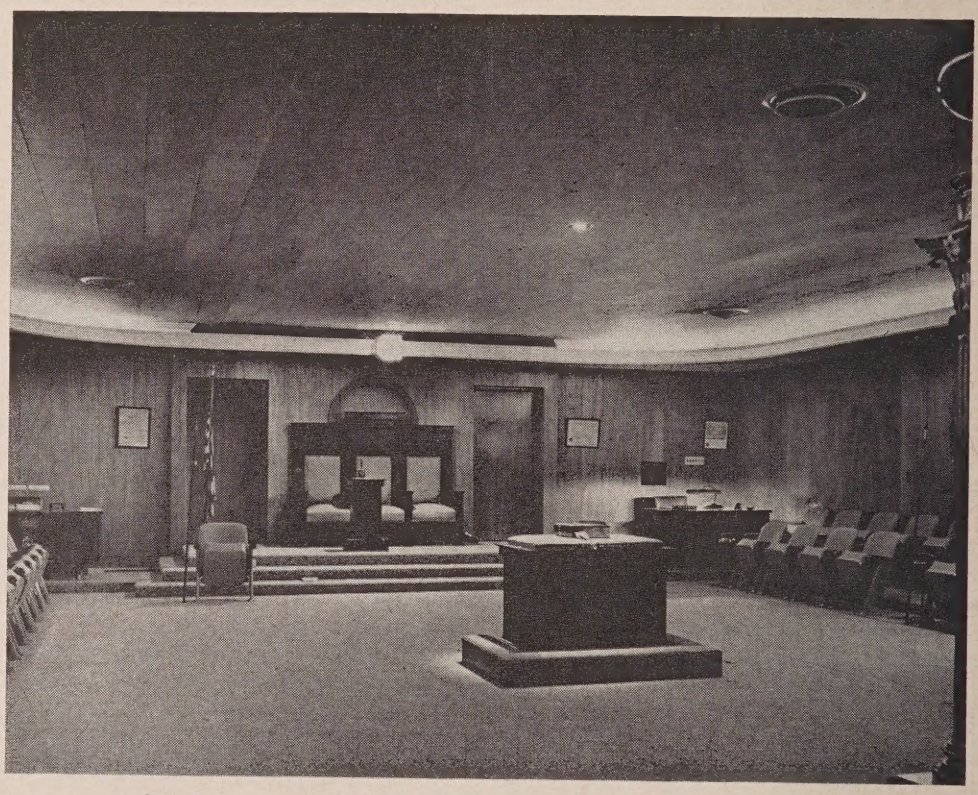
Orr Lodge was chartered on January 1, 1839, with 20 Master Masons. Orr Lodge No. 104 was named for William Orr, who was Master for several years and played a most important role in Masonry during the early years in Washington. There are many valuable and cherished items among the belongings of the Lodge. The most important is a Bible dated 1811 which was used in the early days when the Mark Master's degrees were worked in Symbolic Lodges. Parts of the first set of jewels brought in 1840 are still in possession of the lodge and were used until about 40 years ago. The Tyler's sword is dated 1845 and the rough and perfect ashlers were presented to the lodge by Brother Claypote on October 6, 1869. The oldest trowel is one presented by Brother Max Oetteger on April 2, 1873 prior to his returning to Germany.

Masonry in Orr Lodge through the individual member has always promoted the cause of religion and education. The lodge has been used by different religious denominations from time to time and until about 50 years ago, or just after the beginning of the public schools, the lodge was used for school purposes and many of our citizens recall the happy days of attending school in Orr Lodge.

The old lodge building was in use for about 170 years until the brethren started a building program in 1956. In January of 1958 the corner stone was laid with Most Wor. Charles A. Harris and other Grand Lodge Officers and thus was started one of the finest Masonic Temples in North Carolina. In March of 1959 the Temple was dedicated and again Brother Charles Harris was present, acting for the Grand Master, Brother James G. Johnson, who was unable to attend due to health, the building being the realization of a long dream come true. The building has 8,000 square feet and the entire upstairs is carpeted from wall to wall. A self service elevator is installed, and the building is completely heated throughout and air conditioning to be added soon. All seats upstairs are individual, cushioned back and bottom. A beautiful lounge room with all new furniture and ample storage room with toilet facilities upstairs and down. The walls are paneled in mahogany with indirect lighting. A spacious dining room downstairs which will serve 250 at the time. A full and complete kitchin makes the work for the ladies both enjoyable and easy. The building is all masonry and steel construction. By all who have visited the Temple it is acclaimed the most beautiful they have ever seen. The members of Orr Lodge are proud of their new home, they themselves doing most of the work and labored faithfully day and night as true and willing brethren.



Exterior view of Orr Lodge No. 104, A.F.&A.M., Washington, N. C.



Interior view—Orr Lodge No. 104, A.F.&A.M., Washington, N. C.

Masonry in Orr Lodge has had a long and honorable record. The old members built strongly and wisely and that which has been handed down to us of this day, has been guarded jealously to be transmitted to our posterity.

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NEW BERN, N. C.

Clarence H. Parker, 32°, K.C.C.H.

It is probably true that every Consistory of the Ancient and Accepted Scottish Rite of Freemasonry is blessed with a number of outstanding members,—distinct personalities who create for themselves a wide circle of friendships and whose memories will linger long with the brethren, even though they themselves have departed to eternal shores. These are the men who have made indelible impressions upon their friends and brothers, who have lived lives of usefulness, making a substantial contribution to the welfare of the generation of which they were a part, and then because the Supreme Architect of the Universe felt the need of the presence in Heaven of another wholesome character, had been called to their celestial home above.

Yes, as I say, it is probably true that every consistory has men of this type, and certainly our Craft has grown strong and influential because of them. Scottish Freemasonry in the Valley of New Bern, however, has been especially blessed with many such personalities, and surely there can be no doubt that our tremendous growth and prosperity and general welfare and congeniality of the brethren are due in no small measure to the presence of so many members of this calibre. One of the most interesting and fascinating personalities was Clarence H. Parker, who passed away on April 23, 1961.

Many expressive and beautiful tributes and comments have been made about him since his passing. So much is this true that it would seem impossible to add to what has already been said. Certainly he touched many people in all walks of life in his interesting and varied career, for during his Masonic life he was active and keenly interested in all phases of Masonry. He was especially adept in translating Masonic principles and virtues into every area of life in which he moved, especially in the Ancient Arabic Order Nobles of the Mystic Shrine. In Sudan Temple, Clarence Parker made a tremendous contribution to his brethren, and in this great organization he left a monument in stone that will continue to bear witness to the industry, the energy, and the genius of this good man. Sudan Temple now enjoys the use of the office and dormitory portion of the building, which no doubt would not have been possible had it not been for the indefatigable zeal and energy of this man who at one time served the Temple faithfully and well as its Potentate.

Thus he influenced people in many walks of life, and always in such a wholesome and elevating manner. Just so long, therefore, as there continues to burn in our hearts that spark of gratitude and thanksgiving for those of our brethren who travel the path of life, making this world a little better place in which to live, helping to raise our standard of living to a higher plane, just so long will we Masons in the Scottish Rite thank God for men like Clarence Parker. God forbid that we should ever arrive at the point where we are no longer appreciative of the efforts of those who have gone before us.

Brother Parker was born on June 4, 1911, in Elizabeth City, North Carolina and became one of the most prominent citizens in that part of the State, He was married to the former Miss Elizabeth Sawyer, and their union was blessed with two fine children. He became a large farmer and land owner near Belcross, North Carolina, where he maintained a delightful home in which it was always a pleasure to visit. He received his Scottish Rite Degrees in November, 1937, and in recognition of his services to the Scottish Rite Bodies, he was honored with the Investiture of Knight Commander of the Court of Honor on the nineteenth of October, 1949.

To his widow and daughters, we not only express our appreciation for his life and the privilege of association with him; not only for the many moments of his life that he gave to us; but we assure her as well that even though a large portion of Sudan Temple stands as a visible representation of him to be forever a reminder of his interest in his fellowman, we also have something far more imperishable and eternal in the monument that he built for himself in the affections of our hearts. This will abide forever, and for it we are eternally grateful.

It was a joy to know him; a privilege to be associated with him, and to be in his company. He will be missed very much, and his place cannot be taken.

We would express now our gratitude to Almighty God for the service He permitted Brother Parker to render and for his rich years of usefulness in the Masonic vineyard. The love and loyalty that were manifested in his life; his appreciation of wholesome fellowship, and the wonderful manner in which he radiated his cheerful disposition and congenial personality; these things will continue to abide in our hearts as reminders of a good man and a great Mason. Such lives as his will always inspire us and lead us to nobler deeds and ideals of living, to more vigorous efforts to achieve success in the great task which has been committed to us.

—By R. L. Pugh, 33°

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LUCAMA LODGE NO. 527, LUCAMA, N. C.

Lucama Lodge No. 527 received its Charter January 13, 1904 and their first Master was L. T. Phillips with J. G. Barnes, Secretary. Their present membership is 80 and officers are as follows: Wiley J. Love, Master; L. Horace Renfrom, S. W.; T. Mathew Woodard, C.L.; J.W.; George G. Glover, PM, Treasurer; L. Fate Barnes, Jr., Secretary; James R. Renfrow, S. D.; Bobby L. Glover, J.D.; E. Phillip Honeycutt and Jesse M. Parks, Stewards; James W. Hinnant, Tyler; and Emmitt W. Johnson, PM, Chaplain.

Wiley Lamm, P. M., is their one and only life member and the Lodge will be eternally grateful to him as he played a large part in holding them together during the trying 1930s.

It is interesting to note that even with their small membership they have a total of 14 members who are also members of the Ancient and Accepted Scottish Rite of Freemasonry, New Bern Consistory No. 3.

Officers of Lucama Lodge No. 527, Lucama, N. C.

Exterior of Lucama Lodge No. 527

Interior view of Lucama Lodge No. 527

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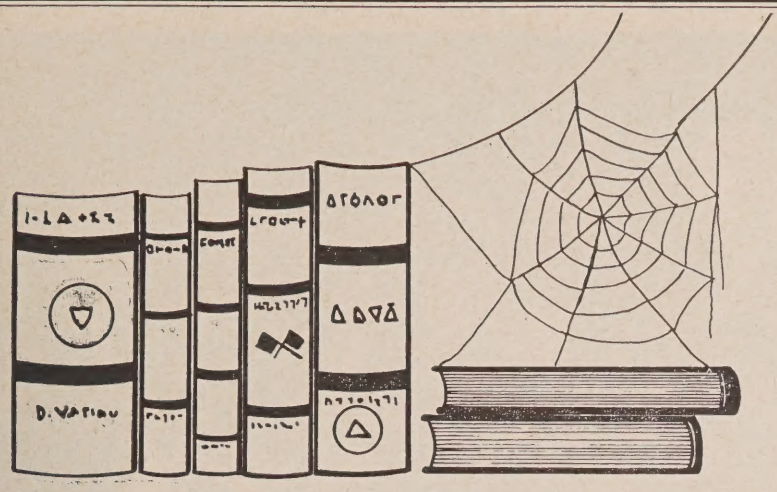

TEMPLE TOMES

The "Pillars of the Temple" are dear to the hearts of Masons everywhere. One cannot study long about the building of King Solomon's Temple without returning to the "Pillars".

We get one of the clearest pictures in the book of 1st Kings. In the 7th chapter, verse forty we read: "And Hiram made the lavers, and the shovels (meaning a winnowing fork, or fan, Isa. 30:24) and the basons. So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord. (41) The two pillars, and the two bowls of the chapiters (crown, or top of the column, called "capital" in modern architecture.) that were on top of the two pillars; And the two networks, (wide grating of "brass" copper or bronze), like the network on the "Altar of Burnt Offerings" in the Tabernacle-in-the-Wilderness, and in Solomon's Temple.) to cover the two bowls of the chapiters which were on the top of the pillars; (42) and four hundred POMEGRANATES for the two networks, even two rows of POMEGRANATES for one network, to cover the two bowls of the chapiters that were on the pillars; . . .".

To non-Southerners the pomegranate is not a familiar fruit. To us of the more temperate climes it is a pleasant and a beautiful "apple" (pome) Granite (grained). In the Song of Solomon (4:18) "an orchard of pomegranates" is mentioned and in (4:3) the temples (or cheeks) of the beloved are compared to a section of pomegranates within the locks"—in allusion to the beautiful rosy color of the fruit. The inside of the pomegranate is of a bright pink, with membranous portions similar to those of the orange. It abounds with juice of a delicious flavor. It has a multitude of juice-covered seeds.

Pomegranates ripen about the middle of October, and remain in good condition all of the winter.

After leaving Egypt the Israelites lamented the loss of the pomegranate-fruit in the wilderness of Zin. (Num. 20:5). It was evidently produced in Palestine at a very early time, for we are told that the spies sent out by Moses to investigate Canaan "(brought) of the pomegranates, and of the figs" (Num. 13:23).

Carved figures of the pomegranate adorned the tops of the pillars in King Solomon's temple, as we have already seen, and similar representations, in blue, purple, and scarlet were worked in the hem of the robe of the High Priest's ephod (Ex. 28:33, 34). "Spiced wine of the juice of the pomegranate" is mentioned in the Song of Solomon (8:2) and pomegranate wine is still used in the Middle East. Some of the properties of the plant make it useful as a drug and as a medicine.

The symbolism of the pomegranate is as beautiful in Masonry as the fruit is in its warm sub-tropical habitat. It bespeaks of unity—one composed of many. The juicy seeds are in orderly array, and they speak to us of fitting in with our fellow-man, and fitting within the divine plan of serving well in our station. They speak of union with (com-union), especially when the seeds are crushed and their "blood" co-mingled into the oneness of a wine. (Wine is a symbol of joy.)

The Hebrew language has a beautiful word for this "oneness". It is "echod". "Ish echod" means knit together as one man (Judges 20:11). "Eschol echod" means one cluster of grapes. (Num. 13:23). "Bosor Echod" means "one flesh" as Adam and Eve became one flesh. (Gen. 2:24). This gives a beautifully clear meaning to the "Sh'ma" which is given in both the old (De. 6;4) and the new testament; (MK 12:29). "Sh'ma Isroel, Adomai, Eloh-ynu, Adomai, Echod". (Hear, Oh Israel! The Lord our God is one Lord.)

In Our Lord's prayer of John seventeen, (11,21,22) "That they may be one" takes on new meaning every day in a world fraught by strife and divisions. We would return to the Pillars of the Temple for in their unity there is Boaz (strength) and Jachin (founding). Above on the chapiters are; the laver of cleansing, the fan of winnowing, the network of purification and the pomegranates of God's Great Oneness.

—By Tom McCrea

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ONSLOW LADIES' NIGHT

Some three hundred Masons and ladies packed the Jacksonville City Hall Auditorium Thursday Night, April 6, in anticipation of another of Brother Charlie Seifert's parties for the ladies. They were not disappointed.

After the invocation by Reverend Brother Frank Salmon, pastor of Sneads Ferry Methodist Church, the gathering partook rather heavily of barbecue pork and chicken prepared by Brothers Bud Wallace and R. O. North. Everyone evidenced their fondness for the food by leaving numerous empty bowls scattered up and down the tables. It was the first time in years that one of these Jacksonville parties has been served family style, and no-one was heard to voice regrets about not having to stand in the usual chow line.

Brother Bob Kalet toastmastered the event, and did a real bang-up job of it. In fact, all of the local program participants were shining real bright. Brother Steve Aman welcomed the ladies in such fashion that those fair ones really knew they were welcome. Mrs. Mildred Tallman responded for the ladies in well prepared rhyme. Then, after Steve and Mildred got through tossing bouquets around, Bob introduced Brother Charlie Seifert. That worthy was greeted with a standing ovation, which obviously convinced Brother Seifert that somebody in the crowd sort of liked him, beacuse he started right in trying to talk us out of some petitions.

Speaker for the evening was Brother J. W. H. Roberts, and he certainly maintained the all-around excellence of the evening. Brother Roberts emphasized the real worth of Masonry in our everyday life, and pointed to the bonds which exist between Masonry and religion. His talk was a real inspiration to all who heard him.

After everyone had departed, Brother George (Solomon) Roberts and I surveyed the wreckage of what had once been heaping mounds of real good food, and we decided that the next such affair is going to need the services of an auditorium stretcher and additional cooks.

—By Reynold Davenport, 32°

Judge J. W. H. Roberts, 32°, addresses the Onslow Ladies' Night Party.

Some of the members and guests at the Onslow Ladies' Night

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MASONRY: A ROMANTIC LIVING

By Clyde McCarver, 32°

True living is the process of turning our experiences and endowments into true character which is the making of manhood. There are few who seek to really live. Most people only partially live and there are many with vast areas of their life that are unopened. Happy is the person who has learned to live properly.

What does it mean to live? It means to be in full and vital correspondence with the world in which we are placed and right relations to the race of which we are members. It is to make ourselves triumphant over circumstances and pass our days in hope and nobleness. It is to face life without fear, to understand the mystery of our existence and to contend with it with bright heart and hopeful spirit. It is to win thereby a life which lasts when all the world has passed away. Masonry affirms these precepts. Let us look at life from three main relationships, in light of masonic teaching.

Life is to have relationship with the Material world around us. It has pleased God to place man in a physical world of a special kind that we call earth. We have got to live on it and in the conditions which it gives us. We are earth-creatures, and we must live such a life as can be lived on the earth. We live in a meterial body and in a certain fixed physical condition. Here we have our home for the time being. We can live cheerfully if we make terms with our condition and fit ourself into that condition. If we fail to adapt ourself, pain, sorrow, and death lay hold on us and we cease to be. We can't have our own way with the world and live. We have got to meet the demands of the world. Mastering the forces of nature, man makes the world his friend. Learning the secrets of nature, the world is made man's helper and not his enemy. Far from being a rude slave or savage, man has, by his understanding and skill, become the civilized master of the world. When he comes to thoroughly understand the world and use it properly as a human being should, he will eliminate poverty, disease, ugliness, hatred, bigotry, and war. Then shall the joy of God be in the the whole earth, civilization is the mastering nature and the taming of man.

Clyde McCarver, 32°

Life is to have right relations with our fellowmen. We live not only in a world of things, but also in the world of Human beings. We have to live with and by them. The supreme art of living is that of living together as brothers: justly, charitably, and nobly. The business of life is to know how to get on with our fellows. We can't live singly, for we are dependent on one another. God leads us to a city of habitation wherein we live together. None of us is completely independent. No man is an island unto himself. We may feel at times we could live our life to ourself. But that is one of the great falacies of life. The choir is dependent on the musician; the musician is dependent on the instrument maker; the instrument maker is dependent on the materials; the materials come from the Great Architect. Even the service which we render for the Glory of God is dependent on others.

There is nothing like fine fellowship for sharpening life and fitting us for noble existence. Merely to be with other people is an aid to life. To be with good people is a great opportunity. While not the only reason, I certainly have that feeling every time I attend a meeting of Masons. To understand life is to learn how to exercise oneself in courtesy and brotherly love, and to concern oneself with the brotherhood as well as with ourselves. In the Craft of workmen there are no great and small. There is only love and brotherhood. To that end living masonically can enable us to move in that direction.

Finally, life is to have right relations with the unseen realities. It is related of a distinguished explorer in the Amazons that he suddenly had a call to return home immediately. He was suddenly called out of a savage land into civilization. With the help of the natives, he was making his way out of the jungle. On the first day great progress was made. The second showed progress. On the third day, when he was ready to move out those who bore his pack would not move! On asking the chief what the trouble was, he was told: "They are waiting for their souls to catch up with their bodies!" We know something of that situation in our world today. Our material progress has far out-stripped our moral and spiritual progress. We would do well to pause and adjust our lives to the higher claims of the soul.

We are bigger than our place and our reach ought to exceed our grasp. There are sounds that come to the soul of a Mason that many have never heard outside our craft. These tell of the greater life that is our destiny. They declare that we must use the earth life in the interest of the spiritual life. If we learn to live as Masons, we must understand this greater life and practice it. No man is truly a Mason whose soul is not alive to this fact, he is not fully alive if his soul is not alive. That is the romance of life as a Mason.

What the song is to the bird; what the fragrance is to the flower—that spirituality is to the soul. To gain this life is the crown of human achievement and to come to the glory of being. See that you do not miss this life in your efforts for livelihood or lose it by an over-absorption of things. To live as Masons we must keep the soul supreme as to win eternal life. Thus do we gain the quality and the life which is eternal:

O body which art free and kind
Be clean house to hold the mind.
And mind made fair thy rounded bowl
A clean cup to receive the soul.
O soul be still, reflect the far

Clear image of the evening star.

"What came ye here to do?" Answer that question truthfully, my brethren! Answer it with all your mind, soul, and body. Therein you find the romance of living. Therein you become a mason.

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Introducing Our Knights Commander of The Court of Honour

Brother Robert F. Spence of Elizabeth City, N. C., a very valued and enthusiastic member of the New Bern Consistory received the Investiture of the Knight Commander of the Court of Honour in Greensboro, N. C. in December 1953, a well deserved honor.

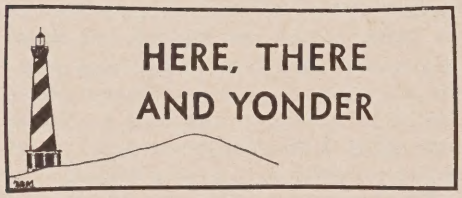
Brother Bob was born in Elizabeth City on December 29, 1914 and was raised to the sublime degree of a Master Mason in Mt. Lebanon Lodge No. 314, A.F. & A.M., on June 15, 1939 and became a member of the New Bern Consistory in November of 1942 and was initiated into Sudan Shrine Temple in January 1943.

He is also a member of the York Rite Bodies and a member of the Elks. He served as District Deputy Grand Master under three Grand Masters—Bill White, Ed Howard and Bob Pugh, and was also a District Deputy Grand Patron of the O.E.S. for a period of two years. He is a member of the Board of Trustees of Albermarle College in Elizabeth City and served three years as District Deputy for the Order of DeMolay.

Robert F. Spence, 32°, K.C.C.H.

Brother Bob is married to the former Alma Seymour of Camden, N. C. and they have two sons and one grandson. He is a member of the Ramoth-Gilead Baptist Church, and is now Sunday School Superintendent and has been Adult Men's Bible Class Teacher for the past ten years.

We consider Bob one of our most valuable members and he has always responded when called upon to do something for the New Bern Consistory.



DOWN ONSLOW WAY

By Reynold Davenport, 32°

Webster says that a lodge is, among other things, the meeting place of a branch of a secret society; also, its members. Masonry says, "A lodge is a certain number of Masons, duly assembled." Masonry, therefore, leaves no doubt as to which definition is applicable in its own case.

Masonry goes to great lengths in outlining the duties and obligations of a lodge. It spends comparatively little time or space in laying down the requirements for the building which houses a lodge. The emphasis is where it should be.

Do we, as Masons, also place the emphasis where it should be?

Reynold Davenport, 32°
Jacksonville, N. C.

Our Great Creator has endowed each of us with a building in which to house our Masonic being. Bedeck it in fine raiment or in rags, satiate it with rich foods or starve it with crumbs, treat it how you will, it will never be anything more or less than the temporary abiding place of the immortal soul.

We are often prone to lose sight of these simple facts. The man who sensibly destroys the shell to get at the nutmeat, casts away the peeling to enjoy the fruit, and who realizes that the finest book can exist in the sorriest cover; this same man is often apt to adopt a completely illogical reasoning when considering his own covering and contents, which are his body and soul. He nourishes the former while starving the latter. And what good is the rosiest apple with a rotten core, a fine temple housing indifferent Masons, a splendid body without a soul?

We Masons are fortunate in being members of an institution which places the emphasis where it should be. We are permitted to hold our meetings in makeshift buildings or rooms. The walls may be shaky and the roof may be leaky, but it must meet only simple basic requirements in order to qualify. The requirements are nothing like so

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simple with respect to the lodge, or body of Masons.

The Mason must profess a belief in and place his trust in Almighty God. He is admonished to practice Brotherly Love, Relief and Truth. Faith, Hope and Charity are rungs in his Masonic ladder. Temperance, Fortitude, Prudence and Justice are four virtues, the importance of which are stressed in Masonry. If a Mason will only absorb and live by that which he is taught, then he will never place the emphasis in the wrong place. His individual building, his physical body, no matter what its particular merits may or may not be, will deliver up to the final accounting a soul which is worthy of the pure white and spotless lambskin which is the badge of every good Mason.

SCOTTISH RITE MASONRY AND FREEDOM

By E. P. Blair, 33°, Vanceboro, N. C.

Perhaps the main underlying principle of our great Movement is embodied in the word Freedom; a word that means so much and is so dear to thousands of people. On one occasion, Dostoevski, a Russian Philosopher, summed it up in these words "even tragic freedom is preferable to compulsory happiness." This statement by an eminent Russian writer has much significant interest today when we can see this business of "compulsory happiness" on all sides in the disguise of Freedom, and many people believing it as though it were real and lasting. I am sure that this word Freedom in its purest form comes up in some way or another in almost all of the degrees of the

E. P. Blair, 33°, Vanceboro, N. C.

Scottish Rite. When I study Scottish Masonry and ponder over the teachings that are exemplified, I honestly believe that this might well be our mission in the world today and in the neighborhoods where we are privileged to reside; to forever show a love of, and a genuine respect for Freedom and a dislike for compulsory happiness.

A Democracy is certainly the most rewarding of all Governments yet at the same time the most difficult one to maintain---knowledge and judgment alone can never sustain it---THERE MUST BE CHARACTER; only an individual with high morals will be determined to do away with social blight or political corruption, and to help ease the burdens of his stricken neighbors here and abroad. Here again, I must come back to Scottish Masonry where else my Brethren, can you find anything short of Religion itself that seeks to show and to develop character at its highest level?

I say it and I mean it in all sincerity that we should sell Scottish Masonry with all of our vim, vigor, and vitality—I do not mean across the counter it was never intended that way. I mean in our lives, our conduct, our personality, our dealings, our actions, and our thoughts. Scottish Masonry teaches one to be straight forward and honest. There is no place for crooked tongues within our wholesome fellowship; and if there be one in the Movement who came through that medium of a crooked tongue and for that purpose—he should carry it back to the person who so instructed him and give it back to him for it is not Scottish Masonry.

Scottish Masonry was not founded on the regalia we use, if that is our desire—we should have joined a circus. Scottish Masonry is a matter of one's heart, mind, and soul, and so is Freedom.

Freedom came that way, it was a part of us, a part of our being and it is symbolic of the founding of our country. When Free Masonry first came to this country it came clothed in the garments of Freedom. It has always remained synonymous with Freedom and it must ever remain so. This is where we fit into the picture; by our actions, our dealings, and our conduct we must show through our own lives that this word freedom is not an idle thought, but one that is to be fought for constantly. This, my Brethren, must be our creed.

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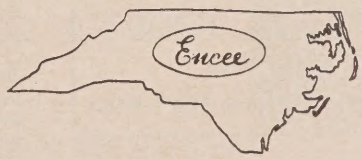

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COASTAL SHRINE PATROL NO. 9, NEW BERN, N. C.

This Patrol drilled at Medinah Temple in Chicago, Illinois, May 2nd, the first time a North Carolina Patrol has ever participated at a Supreme Session. They received many compliments from the various States and Canada, for work well done. Credit is due Mrs. Clarence Mahlum, captain of the Patrol for the time and effort she spent in making this Patrol a success. Members of the Patrol are:

Mr. and Mrs. Basil Harman; Mr. and Mrs. Elliott Pittman; Mr. and Mrs. Jacob Chadwick; Mr. and Mrs. Martin Wheeler; Mr. and Mrs. Lawrence Lancaster of Vanceboro; Mr. and Mrs. Jather McLawhorn of Vanceboro; Mr. and Mrs. Cleo Adams; Mr. and Mrs. Randolph Whitford; Mr. and Mrs. Albert Gianotti; Mrs. Cecil Harman; Mrs. Herman Lupton; Mrs. T. A. Grantham; Mrs. Clarence Wilson; Mrs. Ed Belangia; Mrs. William J. Smith; Mrs. George Soltow; Mrs. W. H. Scott; Mrs. William Scott of Havelock; Mrs. G. R. Burnham; Mrs. V. Fales; Mrs. James Price; Mr. and Mrs. Robert Cole—not shown in picture; Mrs. E. Lewis—not shown in picture.

Coastal Shrine No. 9 Patrol—Mrs. Helen Mahlum, Captain of Patrol (Center)

Doctor, driving up to the house to deliver the eleventh child, said to the father: "I almost ran over a duck out there—is it yours?"

"That's no duck," sighed the man, "It's the stork with his legs worn down."

One way to fight juvenile delinquency would be to get the kids interested in bowling. Get them off the streets into the alleys.

Television brings much pleasure
With its pictures, songs and words;
But the aerial on the rooftop
Is definitely for the birds.

Installation of Officers, White Shrine of Jerusalem—Officers—center front to back —Mrs. Mary Powell, Worthy High Priestess, Jimmy Johnson, Watchman of Shepherd. Mrs. Vera Whitford, Noble Prophetess, Edward Brinson, Associate Watchman of Shepherd.

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Members knowing the address of any of the above, please advise the secretary.

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CHARLESTON, 1802

The "Birthplace" of the Supreme Council, reduced reproduction of an oil painting by artist Allyn Cox. The scene represents the corner of Church and Broad Streets, Charleston, as it is believed to have appeared in the year 1802. The building in the foreground is the one which then stood on the site of Mr. Shepheard's Tavern where the first Masonic lodge organized and met in 1736, and where the Sublime Grand Lodge of Perfection was organized and met from 1783 to 1796. It is traditional that in this building the Mother Supreme Council held its first meeting on May 31, 1801. In the foreground are shown five of the original founders: left to right, Dr. Isaac Auld, Rabbi Abraham Alexander, Col. John Mitchell, Dr. Frederick Dalcho, and Dr. James Moultrie. This painting hangs in the House of the Temple, Washington, D. C.

Washington was buried with Masonic honors at Mt. Vernon four days after his death. With one exception, all the pall-bearers were members of Lodge No. 22.

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HISTORY OF FREEMASONRY IN NEW BERN

(Continued from cover 2)

of Past Master Francis Lowthrop which had been given to him by Miss Sally Lowthrop, daughter of the deceased leader. Resolutions of appreciation were voted for Messrs. Clark and Roberts and for the interest and zeal of Worshipful Master Bradham.

Mr. Bradham was reelected Master in 1901, with Messrs. Marks and Redmond, Green and Rosenthal renamed respectively Wardens, Treasurer and Secretary. J. C. Green and H. W. Simpson were installed as Deacons; F. M. Halm and J. F. Rhem as Stewards; and Mr. Gaskins as Tiler. J. C. Green was made theatre manager, with Mr. Marks as his assistant.

For the next five years T. A. Green served as Worshipful Master, and it was during his regime that the Federal money was finally paid to the lodge, though the amount sought was cut down to $5,000 by Congress.

During Mr. Green's first term in the Master's office, he was assisted by T. A. Henry, Senior Warden; F. Ulrich, Junior Warden; William T. Hill, Secretary; Mr. Redmond. Treasurer; J. C. Green, Senior Deacon; H. W. Simpson, Junior Deacon; J. E. Warren and J. F. Rhem, Stewards; and N. Case, Tiler. J. C. Green was reelected Agent.

Organization of the New Bern's Elks Lodge is mentioned in the Masonic minutes. At a Masonic meeting June 10, 1903, a committee of three was appointed "to look into the feasibility of renting the Opera House and Lowthrop Hall to the 'Elks' at a stated price for coming season."

This proposal failed to work out, and the committee was discharged the next week. But the Masons permitted the Elks to hold the Elks memorial service the following December in the Masonic Temple. The Elks Temple was erected here in 1906, not long after the institution of the New Bern Lodge No. 764, B.P.O.E., March 14, 1902.

The annual report of J. C. Green as theatre agent showed $510.49 net receipts from the theatre and $45.00 from Lowthrop Hall. Next Fall he announced he had leased Lowthrop Hall to the New Bern Graded Schools to be used for school purposes during that scholastic year for $150., but had spent $106.54 on partitions into three school rooms and sanitary installations.

"Bro. W. H. Rich "preached" an elegant sermon on Masonry on Easter Sunday" during the Spring of 1904 at the First Baptist Church. In June the same elective and appointive officers were retained in their respective positions.

Treasurer Redmond reported then that they had "the prospect of having the largest income from the Theatre we ever had but for the terrible destruction of life at the Chicago fire, which frightened all so much that they had to almost shut up our Theatre as a great many others had to do."

Mr. Redmond was later authorized to receive the Congressional appropriation for the lodge. He was requested to go to Washington, at the expense of the organization, to get the money. This he did. He was thanked by the lodge for his part, and another lodge resolution thanked W. W. Clark for writing the papers by which Redmond had been able to accept the Federal funds on behalf of the lodge for damages to the temple while in use as a part of the Foster General Hospital during the War Between the States.

A resolution of thanks passed by the lodge on March 8, 1905. summarizes the part played by Congressman Thomas in the long campaign to receive this government appropriation:

"Whereas, through the unremitting efforts of our Esteemed Congressman, Honorable Charles R. Thomas, Representative from the Third Congressional District of North Carolina, St. John's Lodge, No. 3, A.F. & A.M., has been partially compensated by the United States Government, for the despoilment of its property by some of the soldiers of the Federal Army during the Civil War; and

"Whereas, All the members of said lodge desire to express, in unmeasured terms, their imperishable gratitude to our Worthy Representative in Congress, and our beloved fellow-townsman, for his noble work in accomplishing that in which so many had here-to-fore failed:

"Therefore, be it resolved, That St. John's Lodge No. 3, A. F. & A. M., unanimously extends to Honorable Charles R. Thomas, the sincere and heartfelt thanks and appreciation of its whole membership, for the recovery of the sum of Five Thousand Dollars, a claim to which we were justly entitled, but for the recovery of which we have vainly striven for nearly half a century.

"Resolved. That it is the firm belief of this Lodge that the allowance of this claim was due entirely to the untiring energy, marked ability, and well earned popularity of our Representative, of whom we are all justly proud."

(Continued)

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Cumberland	16
Dare	2
Durham	7
Edgecombe-Nash	4
Halifax	2
Jones	2
Lenoir	10
Martin	8
Northampton	2
Onslow	23
Pamlico	1
Pasquotank	8
Pitt	5
Wayne	1
Total	129

U-2 PILOT A FREEMASON

(Indiana Freemason)

An American Journalist, in a recent issue of the **Reporter,** tells of a visit to the exhibit in Moscow's Gorki Park of the remains of the U-2 plane. He described the large crowd, the lack of any displayed hostility to himself as an American, and then says: "The biggest crowd was gathered in front of Francis Powers' personal gear—the junk that all men, including CIA agents, carry with them when they leave for their jobs. . . . There were identification cards—one from the Air Force Reserve, one from a draft board and a CAA pilot instrument rating card. There were also Powers' Social Security Card and some pictures of his family. He also had with him his membership card in a Masonic Lodge."

A letter from Archer B. Gay, Grand Secretary of the Grand Lodge of Virginia confirms that Francis Gary Powers is a member in good standing of Pound Lodge No. 59 at Pound, Virginia, his home.

—Royal Arch Mason

In Memoriam

As one by one the autumn leaves
Fade in the forest deep,
So one by one to each of you
Must come the touch of sleep.
As one by one the roses burst
Into the morning light,
So one by one your souls shall wake
Again beyond the night.

Deaths	Date of Deaths
Richard Johnson Corbitt, 32°, Durham, N. C.	May 16, 1961
Edward S. Noell, 32°, Durham, N. C.	April 11, 1961
Carlton A. Davenport, 32°, Hertford, N. C.	April 18, 1961

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M J. Stokes, 32° ..... Secretary-Treasurer

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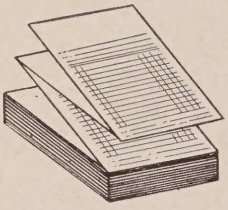
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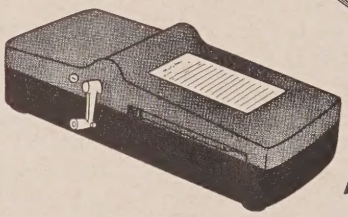
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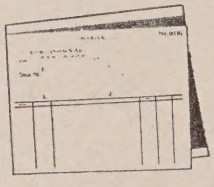
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